

A Study
of
the Vargas

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General Introduction

An extremely important aspect of chart analysis according to the Vedic astrology is the consideration of the vargas which are finer or subtler divisions of a rashi or sign. Each rashi is subjected to different sets of divisions for the purpose of constructing the various divisional or varga charts. Parashara as well as other authorities on this subject prescribe that the lagna chart must be studied along with the vargas for an accurate analysis. Any study of the lagna chart without considering the vargas simultaneously is doomed to failure.

We are all aware that the zodiac, of 360 degrees, is divided into twelve equal segments or arcs, each a span of 30 degrees, called rashis or signs. The lagna is that rashi which is rising on the horizon at a given time. Twelve different lagnas rise and set in a day of twenty-four hours. Each of the twelve lagnas would thus remain on the horizon for an average of approximately two hours, with appropriate variations in their duration relevant to the specific signs and to the different latitudes. It would mean that any births that occur during a certain span of about two hours would have the same lagna and also the same planetary disposition in the horoscope (since the planets are unlikely to change their position within two hours). Such natives would then be expected to have similar destinies. The facts are, however, different as we all know. To circumvent this anomaly, and to effectively differentiate between individuals born close to each other in terms of time, this highly sophisticated system of vargas has been introduced. No lagna chart must be analysed in isolation with much hope of an accurate prediction. It is strongly recommended that the horoscopic analysis should involve a study of the relevant varga charts. While the apparent is indicated by the rashi chart, the real lies hidden in the vargas.

Relevance of the Bhava chart

There are those who strongly advocate the consideration of the Bhava chart, often in preference to the lagna chart, for making predictions. Such Bhava charts are based on the degree of the lagna and that of the tenth house. It results in an unequal span of the twelve houses of the chart so that the planetary positions also get altered in the Bhava chart. We do not find it necessary to grant this place of supremacy to the Bhava chart. We feel that a consideration of the vargas is far more important in making accurate analysis of the chart. The varga charts are based on accurate calculation of the degree of the lagna as well as the longitudes of plan-

ets. The relevance of the Bhava chart would also be questionable if the controversy between whether to consider unequal house division or equal house division is not resolved. For there are some who consider the lagna to extend 15 degrees on either side of the degree of the lagna which actually is the Bhava-madhya or the central point of the lagna. It is natural, according to them, to consider the extent of half the house (15 degrees) before the degree of the lagna and half of it (15 degrees) after it.

We do not intend to completely disregard the concept of the Bhava chart. The word 'Bhava' does not only mean a 'house' of the horoscope but also indicates the subtle, mental/psychological inclinations of an individual. It is likely that the Bhava chart throws light on the inner nature of a native.

Sixteen divisions of Parashara

Sage Parashara advocates the use of sixteen divisions or vargas, of which the first is the rashi or the lagna chart. Each varga is a further subtle division of the lagna. The lagna in a given varga chart coincides with the sign wherein the lagna of the natal chart falls in the specific varga. The signs occupied by the planets in a given varga chart depend on the longitudes of individual planets. It is now relevant here to briefly introduce the sixteen vargas of Parashara as follows:

1. **Rashi** or the complete sign, an arc of 30° .
2. **Hora** or one-half of a sign, an arc of 15° .
3. **Drekkana** or one-third of a sign, an arc of 10° .
4. **Chaturthamsha** or one-fourth of a sign, an arc of $7^\circ 30'$.
5. **Saptamsha** or one-seventh of a sign, an arc of $4^\circ 17' 8.5''$.
6. **Navamsha** or one-ninth of a sign, an arc of $3^\circ 20'$.
7. **Dashamsha** or one-tenth of a sign, an arc of 3° .
8. **Dwadashamsha** or one-twelfth of a sign, an arc of $2^\circ 30'$.
9. **Shodashamsha** or one-sixteenth of a sign, an arc of $1^\circ 52' 30'$.
10. **Vimshamsha** or one-twentieth of a sign, an arc of $1^\circ 30'$.
11. **Chaturvimshamsha** or one-twenty-fourth of a sign, an arc of $1^\circ 15'$.
12. **Bhamsha (Sapta-Vimshamsha)** or one-twenty-seventh of a sign, an arc of $1^\circ 6' 40''$.
13. **Trimshamsha** or one-thirtieth of a sign, an arc of 1° .
14. **Khavedamsha** or one-fortieth of a sign, an arc of $0^\circ 45'$.
15. **Akshavedamsha** or one-forty-fifth of a sign, an arc of $0^\circ 40'$.
16. **Shashtyamsha** or one-sixtieth of a sign, an arc of $0^\circ 30'$.

It will be seen that though the lagna chart may not change for a period of around two hours, the finer vargas would change with very small changes in the birth time. Thus, if a lagna stays

on the horizon for a period of two hours (or 120 minutes), its sixtieth division or Shashyamsha (an arc of $0^{\circ}30'$) would stay unchanged only for 2 minutes. The Shashyamsha charts of the two natives born approximately two minutes apart would thus be different even though the lagna chart may be the same. The vargas thus help us differentiate between individuals whose basic charts may be the same due to very close times of their birth. Also the lagna chart is more gross. Any subtle or refined prediction needs to take into consideration the vargas.

Some additional vargas

Adventurers in astrology are wont to experiment with some additional varga charts which fall outside the domain of Parashara. These are some of the vargas which are used in the Varshaphala or the annual chart of Hindu astrology. Some people claim to have found good results from the use of such charts. We feel the Shashtamsha (or one-sixth of a rashi, an arc of 5°) and the Ashtamamsha (or one-eighth of a rashi, an arc of $3^{\circ}45'$) may be useful in matters of health and disease. An unrestricted use of any of the other vargas of Varshaphala in the natal chart, without adequate scientific study of these, is anything but justified. Some of the vargas of Varshaphala are also at variance with similar divisions of Parashara.

Vargas briefly defined

We now briefly the various vargas in order for the reader to get a clue of how to construct varga charts. The varga tables are given at the end as an appendix.

1. *Rashi*: This comprises one full sign of 30 degrees. A rashi chart is the basic horoscope. Here, the lagna depends upon the sign rising at the horizon at the time of birth. The planets are located in the signs which they occupy in the zodiac.
2. *Hora*: Here, a sign is divided into two parts of 15° each. This is arrived at thus :
 - (a) The first 15° in an odd sign belong to the Sun (or the sign Simha) and the second 15° to the Moon (or the sign Karka).
 - (b) The first 15° in an even sign belong to the Moon (or Karka) and the second 15° to the Sun (or Simha).

According to a *Vriddhakarika*, the first Hora in Mesha belongs to Mesha and the second to Vrisha; the first in Vrisha belongs to Mithuna and the second to Karka; and so on. This alternate Hora seems to us of some utility and removes the imbalance that otherwise exists in the construction of a Hora chart. The table for this alternate Hora is also appended at the end. Suggestions have been made to also adopt alternate charts for Drekkana and Trimshamsha but they do not seem justified to us.

3. *Drekkana*: When a sign is divided into three equal parts of 10° each, such parts are called as Drekkanas. In each sign, the first Drekkana belongs to the same sign; the second Drekkana belongs to the sign fifth from it; and the third Drekkana to the sign ninth from it.
4. *Chaturthamsha*: This comprises one-fourth of a sign, being equivalent to $7^{\circ}30'$. Here, the first $7^{\circ}30'$ of a sign belong to the same sign, the second $7^{\circ}30'$ (i.e., $7^{\circ}30'$ to $15^{\circ}0'$)

belongs to the sign falling in the fourth house from it; the third ($15^{\circ}0'$ to $22^{\circ}30'$) to the sign seventh from it and the last ($22^{\circ}30'$ to $30^{\circ}0'$) to the sign falling tenth from it.

5. *Saptamsha*: A sign of 30 degrees is divided into seven equal parts (of $4^{\circ}17'8.5''$ each). In odd signs, the seven parts belong to the seven signs falling in regular order from the odd sign concerned. In even signs, the first part belongs to the sign seventh from it, and the remaining six signs follow in regular order.
6. *Navamsha*: This is the most important of the divisional charts. Here, each sign is divided into nine equal parts of $3^{\circ}20'$ each. In movable signs, the first Navamsha belongs to the same sign, and the remaining eight Navamshas follow in regular order from it. In the fixed signs, the first Navamsha belongs to the sign falling in the ninth house from it. In case of the mixed signs, the first Navamsha belongs to the sign falling in the fifth house from it. It is said that a planet gives its effect more certainly according to its Navamsha than its Rashi position. When a planet occupies the same sign in the Rashi chart as also the Navamsha chart, it is called Vargottama, a highly beneficial situation.
7. *Dashamamsha*: Each Dashamamsha division consists of 3° . In odd signs, the first three degrees belong to the same sign, the next three degrees to the sign falling next in order, and so on. In even signs, the first three degrees belong to the sign falling in the ninth house from itself, the next three degrees to the next (or the tenth) sign, and so on.
8. *Dwadashamsha*: This comprises of one-twelfth of a sign, and is equivalent to $2^{\circ}30'$. The first Dwadashamsha of a sign belongs to the same sign, the remaining eleven Dwadashamshas fall in subsequent eleven signs in regular order.
9. *Shodashamsha*: Here, a sign is divided into sixteen divisions comprising of $1^{\circ}52'30''$ each. In movable signs, the first Shodashamsha starts from Mesha; the next one is Vrisha, and so on, until the twelfth which is Meena. From the thirteenth Shodashamsha, the order starts from Mesha again and proceeds in the same manner until the sixteenth Shodashamsha falls in Karka.

In case of fixed signs, the first Shodashamsha is Simha, and the last Vrischika. In mixed signs, the first Shodashamsha is Dhanu and the last Meena.

10. *Vimshamsha*: This is the twentieth division of a sign measuring $1^{\circ}30'$ of arc. In movable signs, it starts from Mesha, in fixed signs from Dhanu and in mixed signs from Simha. Subsequent Vimshamshas belong to the signs falling in order subsequently.
11. *Chaturvimshamsha or Siddhamsha*: Each of these measures $1^{\circ}15'$. There are twenty-four Chaturvimshamshas; they start from Simha in odd signs and from Karka in even signs. Subsequent Chaturvimshamshas follow in regular order.
12. *Bhamsha or Sapta-vimshamsha*: There are 27 Bhamshas (of $10'40''$ each) in a sign. In fiery signs (i.e., 1, 5 and 9) they start from Mesha; In earthy signs (i.e., 2, 6 and 10), they start from Karka; In airy signs (i.e., 3, 7 and 11), they start from Tula and in watery signs (i.e., 4, 8 and 12), they start from Makara. The subsequent order is the usual regular order.

13. *Trimshamsha*: Literally speaking, it is considered as one-thirtieth division of a sign. Actually, however, each sign is divided into five unequal parts, each part belonging to one of the five planets from Mars to Saturn. In odd signs, the first five degrees belong to Mars, the next five degrees to Saturn, the next eight degrees to Jupiter, the subsequent seven degrees to Mercury, and the last five degrees to Venus. This order gets reversed in case of even signs where the planets Venus, Mercury, Jupiter, Saturn and Mars respectively own five degrees, seven degrees, eight degrees, five degrees and five degrees, in a sign.

14. *Khavedamsha*: This is the one-fortieth division of a sign, measuring $0^{\circ}45'$ of an arc. In odd signs, the first Khavedamsha is Mesha; in even signs it is Tula. The remaining divisions follow in regular order in both cases.

15. *Aksha-vedamsha*: Each sign here is divided into forty-five parts, of $0^{\circ}40'$ arc. In movable signs the first such division falls in Mesha; in fixed signs in Simha; and in mixed signs in Dhanu. The remaining divisions follow the usual regular order.

16. *Shashtyamsha*: This is the sixtieth division of a sign and measures $0^{\circ}30'$ of arc. Being very fine, it needs a very accurate time recording in order to be correct. Sage Parashara lays a lot of stress on the predictive utility of this sub-division. In practice, however, it is rare to be so accurate in one's time recording as to find a correct Shashtyamsha. The first Shashtyamsha in a sign starts from the same sign. The subsequent Shashtyamshas belong to the subsequent signs that follow in regular order.

Shadvarga and Saptavarga

While it is desirable to use the finer vargas, up to the Shashtyamsha, in horoscopic analysis, there is also a disadvantage of it. Very small errors in the recording of birth time could significantly alter the disposition of varga charts since their lagnas might change. It is thus a general practice to consider six or seven vargas (Shadvarga or Saptavarga) for ordinary purposes. Under Shadvarga fall the lagna, Hora, Drekkana, Navamsha, Trimshamsha and Dwadashamsha. The Saptamsha is the additional chart when Saptavarga is considered. All these vargas are relatively grosser compared to the other finer divisions. They are less likely to be wrong when the recording of the birth time is even inaccurate to some extent.

How to utilise the varga charts?

The varga charts need to be looked at in two important ways:

I. Relative significance: Each varga chart is a finer constituent of the lagna chart. It needs to be studied as an independent horoscope like the lagna chart, and its findings integrated with those of the lagna chart as well as the other vargas. The disposition of the lagna and other house lords in the lagna chart needs to be studied in the vargas.

Parashara makes four categories of the vargas and provides the relative significance of each varga, in each category, on a score of twenty:

(a) Shadvarga or six divisions

Varga	Relative value
1. Rashi/Lagna	6
2. Hora	2
3. Drekkana	4
4. Navamsha	5
5. Dwadashamsha	2
6. Trimshamsha	1
Total	20 units

(b) Saptavarga or seven divisions

Varga	Relative value
1. Rashi/Lagna	5
2. Hora	2
3. Drekkana	3
4. Saptamsha	2.5
5. Navamsha	4.5
6. Dwadashamsha	2
7. Trimshamsha	1
Total	20 units

(c) Dashavarga or ten divisions

Varga	Relative value
1. Rashi/Lagna	3
2. Shashtyamsha	5
3-10. Hora, Drekkana, Saptamsha, Navamsha, Dashamsha, Dwadashamsha, Shodashamsha, Trimshamsha	1.5 each
Total	20 units

(d) Shodashavarga or sixteen divisions

Varga	Relative value
1. Rashi/Lagna	3.5
2-4. Hora, Drekkana, Trimshamsha	1 each
5. Navamsha	3
6. Shodashamsha	2
7. Shashtyamsha	4
8-16. Chaturthamsha, Saptamsha, Dashamsha, Dwadashamsha, Vimshamsha, Chaturvimshamsha, Bhamsha, Khavedamsha, Akshavedamsha	0.5 each
Total	20 units

It is evident from the above that amongst the grosser vargas, the navamsha is fairly close in significance to the lagna chart. Authorities state that when there is a discrepancy in the results indicated by a planet in the lagna chart and the navamsha chart, the indications of the navamsha prevail. A navamsha chart must always be examined in all matters, along with the lagna chart. If the time of birth is very accurately recorded, one may be permitted to make use of the Shashtyamsha which, according to Parashara, is more important than the lagna chart.

II. Specific purpose: Each varga also possesses a specific significance in that it deals with a specific aspect of the life of a native. Parashara attributes the following specific functions to each of the sixteen divisions.

1. *Lagna or the rashi chart* : Physical well-being of the native.
2. *Hora* : Wealth and prosperity.
3. *Drekkana* : Brothers and sisters, and their well-being.
4. *Chaturthamsha* : Luck, residence.
5. *Saptamsha* : Children, grand children.
6. *Navamsha* : Spouse.
7. *Dashamsha* : Any specific benefit; profession of the native.
8. *Dwadashamsha* : Father and mother.
9. *Shodashamsha* : Pleasures and troubles from vehicles, horses, elephants, etc.

10. *Vimshamsha* : Spiritual pursuits, penance.
11. *Chaturvimshamsha* : Education, learning.
12. *Bhamsha* : Strength and weakness.
13. *Trimshamsha* : Miseries, troubles.
14. *Khavedamsha* : Auspicious and inauspicious happenings.
15. *Akshavedamsha* : All things combined.
16. *Shashtyamsha* : All things combined.

The Maanasaagari attributes the following to the Saptavarga:

1. *Lagna* : Body and character.
2. *Hora* : Wealth.
3. *Drekkana* : Results of past Karmas.
4. *Saptamsha* : Number of brothers and sisters.
5. *Navamsha* : All things combined.
6. *Dwadashamsha* : Spouse.
7. *Trimshamsha* : Death.

Note: The Saptamsha may also be employed to ascertain the character or temperament of the native.

2

Rashi or the Lagna Chart

This is the basic chart. The other vargas are only the subtler divisions of the Rashi chart. One of the twelve rashis rises on the eastern horizon at the time of birth and is called as the lagna. Each rashi has its planetary lord. This is shown clearly in figure 1.

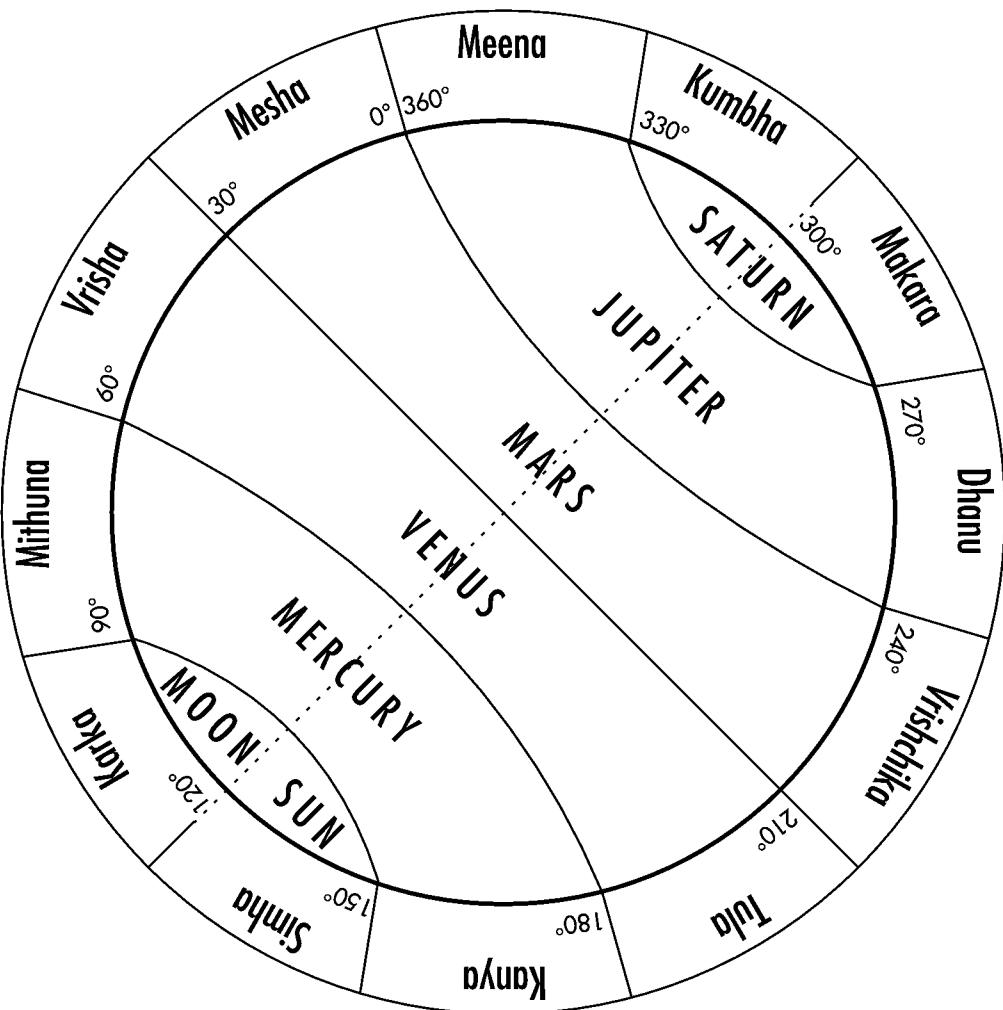


Fig. 1: Rashis and their planetary lords

The sign rising in the lagna confers on the native its specific qualities. This is briefly described as follows.

Different Signs in the Lagna

Each of the twelve rashis or signs of the zodiac has its own inherent characteristics which it imparts to the house it falls in and to the planet that resides in it. Since the lagna is the most prominent house of the horoscope and represents the native most intensely, the influence of the specific rashi falling in the lagna on the nature, appearance and health of the native is most significant. The results of the different zodiacal signs rising in the lagna as given here have been taken from the Maanasaagari and compared with those from the Jaatakaa-bharanam. The results of the Moon falling in these signs also closely resemble those of the lagna in these signs.

1. Mesha (Aries)

Maanasaagari: With Mesha in the lagna, the native has a reddish complexion, a phlegmatic disposition, short temper; he is ungrateful, of low intellect, stable, and ever subjugated by his wife and servants.

Jaatakaabharanam: The native with Mesha lagna is extremely haughty, talented, easily angered, opposed to his own people while befriending the outsiders, earns name and fame through courageous deeds.

Note: Mesha is owned by Mars. In tune with the nature of its lord, this sign confers on the native a short temper, courageous disposition and some arrogance when it coincides with the lagna.

2. Vrisha (Taurus)

MS: The native with Vrisha lagna suffers from mental illness, humiliation at the hands of his own people, separation from friends, contentious, miserable, injured by weapon, suffering loss of wealth.

JA: The one with Vrisha lagna is prominent amongst the learned, wealthy, devoted to preceptors, ready for combat, of stable temperament, brave, a sweet talker, at peace with his ambience.

Note: Vrisha is a fixed sign and grants stability to the native when it coincides with his lagna. It is owned by Venus, a benefic and the preceptor of the demons. Unlike what the Maanasaagari states, Vrisha is generally a desirable sign to have in the lagna.

3. Mithuna (Gemini)

MS: The native with Mithuna lagna is very fair in complexion, attracted to women, tormented by the ruler, an ambassador, of a happy disposition, sweet-tongued, benevolent, with beautiful hair on his head, adept in singing.

JA: With Mithuna in the lagna, the native is given to physical pleasures, charitable, blessed with many sons and friends, wealthy, good-natured, closely associated with the ruler.

Note: Mithuna is a sign denoted by a couple. With Mithuna in the lagna, the native indulges in physical pleasures. Being the sign of Mercury, it also confers on the native good speech, a charitable disposition and a generally benevolent nature.

4. Karka (Cancer)

MS: With Karka rising, the native has a fair complexion, a biliary disposition, tendency to fulfil the desires of others, courageous, fond of swimming in running water, very intelligent, pious, forgiving, religiously inclined and worthy of being served.

JA: With Karka in the lagna, the native likes sweets; he is devoted to saints, benevolent in nature, restless, likes water sports, extracts the essence of things, and is very kind-hearted.

Note: Karka is a watery sign. It is also a movable sign, hence the restlessness. Movable signs also indicate sharp intelligence. Karka is owned by the benefic Moon which transmits its beneficence to the native.

5. Simha (Leo)

MS: The Simha-born has a pale complexion, imbalance of bile and wind (Pitta and Vaayu), liking for animal as well as juicy foods, with very sharp intellect, brave and courageous, ever wandering.

JA: The Simha-born is blessed with a slim physique, good looks and courage, indulges in physical pleasures, has few sons and relatively poor appetite; he does not consider others' intelligence any match to his own.

Note: Courage and dominance are the characteristics of the one with Simha lagna. The native likes animal food and enjoys wandering in the jungles, mountains and wilderness.

6. Kanya (Virgo)

MS: Kanya lagna confers a disposition with phlegm and bile, good looks, thoughtfulness, progeny with phlegmatic temperament, a dominant wife, cowardice, illusory practices, and a body tormented by physical indulgence.

JA: Kanya lagna confers skill in amorous pursuits, high talent, learning, skill in all activities, an ever-pleasant disposition, and lot of wealth.

Note: Kanya, ruled by Mercury, is the most intellectual sign of the zodiac. Natives with Kanya lagna are inclined towards excessive sensual pleasures.

7. Tula (Libra)

MS: A native with Tula lagna has phlegmatic disposition, truthfulness, devoted to worthy women not his own, honoured by the ruler, engaged in the worship of gods.

JA: The one with Tula in his lagna is a skillful businessman and earns money through his talent. Stable wealth resides in his house and he never suffers wants. He is renowned in his family.

Note: Tula is the sign for the man of business. Being the sign owned by Venus, the native is naturally attracted to the opposite sex when this sign is dominant in the horoscope.

8. Vrishchika (Scorpio)

MS: The Vrishchika native is easily angered, attains to old age, honoured by the ruler, highly talented, fond of listening to scriptures, and ever engaged in destroying his enemies.

JA: With Vrishchika in the lagna, the native is courageous, knows the essence of things, but directs his thoughts in the wrong direction and is contentious.

Note: Vrishchika is another sign ruled by Mars. This gives strength and courage to the native. Vrishchika is also a secretive sign and indicates crevices and hidden places.

9. Dhanu (Sagittarius)

MS: The one with Dhanu in the lagna associates with the king. He is adept in all activities, devoted to Brahmins and gods, looking after horses, helpful to friends, has thighs like those of a horse.

JA: Dhanu-born is an intellectual, has legal knowledge, determined, of good looks, talented, skilled in the use of weapons.

Note: Dhanu is a warlike sign. The native with Dhanu lagna is firm in his determination, religiously inclined and familiar with the use of weapons.

10. Makara (Capricorn)

MS: The native having Makara lagna is contented, very sharp, a coward, inclined to sinful deeds, suffering from phlegm and wind, very tall, and cheats others.

JA: Ugly in looks, a cheat, obstinate, very clever, greedy, and blessed with many children is the one with Makara lagna.

Note: This sign, owned by Saturn, in the lagna tends to make one follow one's own mind and ignore the counsel of others. There is a tendency to hoodwink others unless there are favourable neutralising factors in the horoscope.

11. Kumbha (Aquarius)

MS: The one with Kumbha lagna is stable, afflicted by windy disposition, drinks lots of fluids, ready to die for the sake of his friends, fond of company of women, fond of friends and people in general.

JA: The Kumbha-lagna native is restless, sensual, good in looks, fond of his friends, engaged in agriculture, and ostentatious.

Note: The Kumbha lagna natives are good friends. Kumbha is an airy sign, owned by Saturn which itself has a windy temperament. There is a proneness on the part of the Kumbha-born to suffer from ailments resulting from an imbalance of Vaata.

12. Meena (Pisces)

MS: The one with Meena lagna is fond of water, very humble, eager to physically associate with women, very learned, short-statured, aggressive, of bilious disposition, and very renowned.

JA: The native with Meena lagna is very skillful, of small appetite, not given to sexual excesses, restless, blessed with jewellery, deceitful and inventor of many things.

Note: There are some obvious contradictions in the results indicated by the two classics. It may be noted that Meena is a spiritual sign and under appropriate planetary influence can take one away from physical and sensual pleasures. The reverse is true, however, when there is affliction.

We have very briefly mentioned about the results of different zodiacal signs rising in the lagna. These results are subject to numerous modifications under the influence of varied planetary associations, aspects, dashas and transits. To be correct in their assessment, all these varied modifying factors need to be taken into account.

Full results in the middle of a sign

It is not easy to find a native who exactly fits in the qualities of a sign as described in the classics. The reason is likely to be available in the text of the sage Parashara. According to Parashara, the middle part of a varga gives its full results. The results decline as the 'sandhi' or junction of two rashis is reached. Figure 2 shows how the typical results of a sign are experienced in the middle of it.

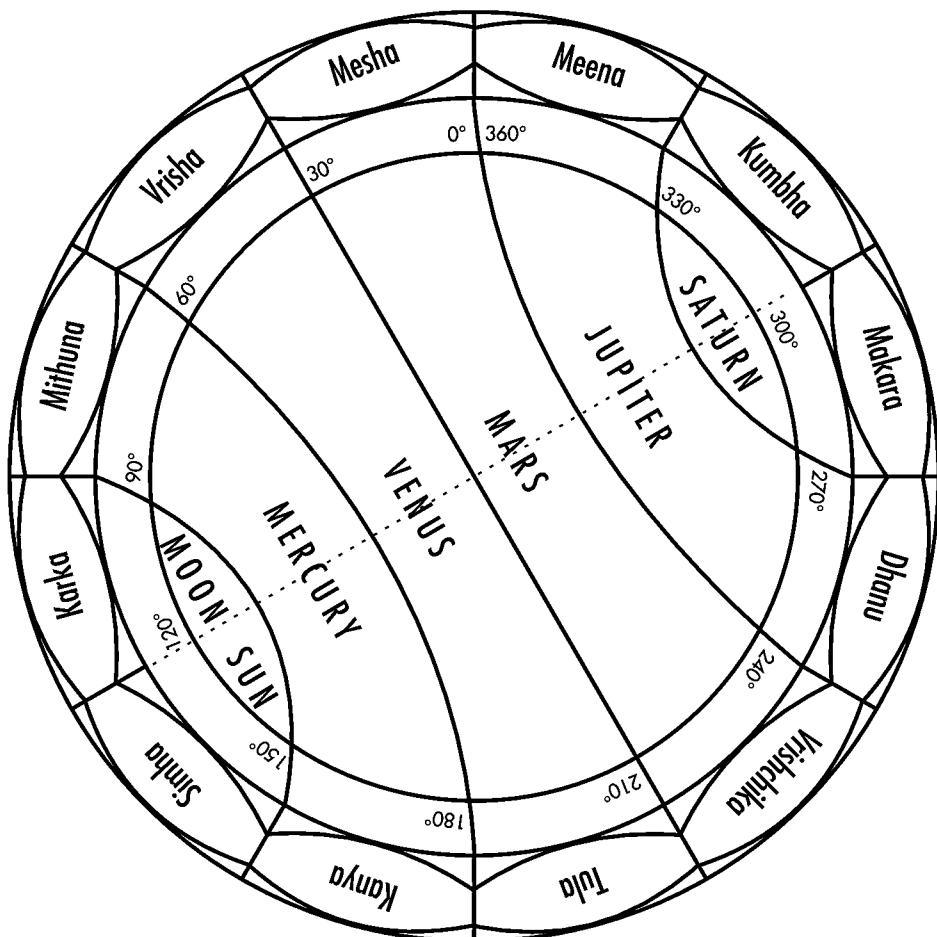


Fig. 2: Typical results in the middle of a sign; decline toward begining or end.

There is also some indication that there is an overlap of results at the junctions of signs. We are told in Prashara or Horary astrology that a movable sign shows mobility, a fixed sign shows fixity while a mutable sign shows both mobility and fixity. The first half of a mutable sign (closer to a fixed sign) shows fixity as its nature while its second half (closer to a movable sign) shows mobility. It is thus possible that each sign shows its typical characteristics in its middle, while there is an overlap of its adjacent signs at the junctional regions figure 3. This is likely to hold true in all vargas.

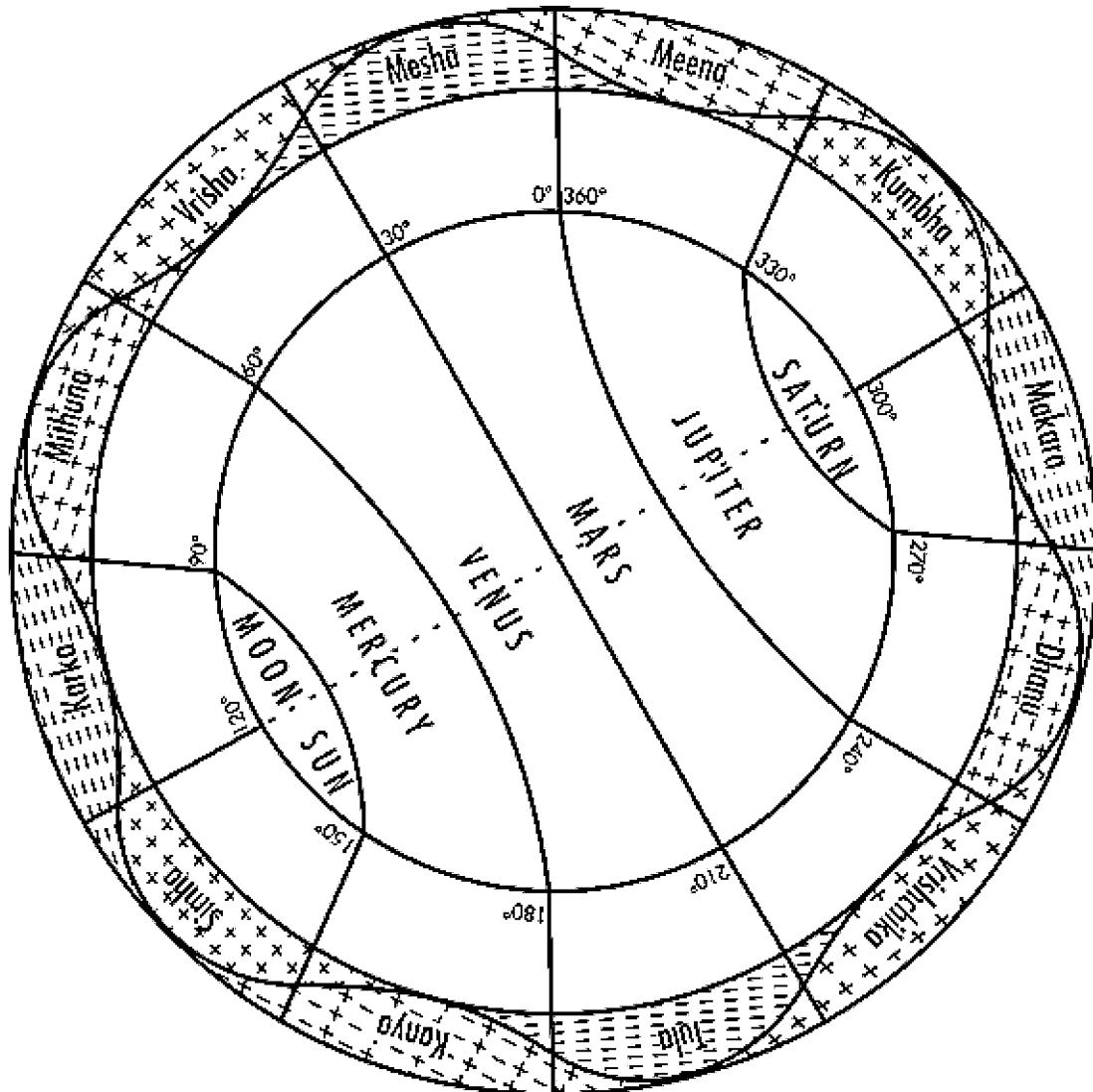


Fig. 3: Maximum results in the middle of a sign; overlap of results at junctions

3

The Navamsha

The navamsha is supposed to be the most significant of the divisional charts (except of course the Shash्यamsha). It is said that the planet gives the results of the navamsha in preference to those of the rashi chart in case there is a discrepancy. The promise shown in the rashi chart needs to be confirmed in the navamsha (and other vargas as well) if an event has to happen. The following factors pertaining to the navamsha may deserve attention:

1. Navamsha must be used for everything that the rashi chart is used for.
2. It confirms or refutes the indications of the rashi chart.
3. Vargottama navamsha, i.e., same sign in the rashi chart as well as the navamsha chart, in case of the lagna or any of the grahas has special significance. A vargottama planet is particularly strong. Vargottama planets raise the status of the individual.
4. Pushkara navamsha is a special navamsha which is equivalent to a vargottama navamsha. When more planets occupy the vargottama or Pushkara navamshas, it elevates the status of the individual.
5. The navamsha sign of the Atma Karaka is known as the Karkamsha lagna. It gives specific clues to the analysis of a chart.
6. Navamsha-Tulya Rashi: The houses in the rashi chart wherein the navamsha lagna and the planets according to their navamsha rashi positions would fall give us the Navamsha-Tulya rashis of the lagna and the planets. This has important bearing on prediction.
7. Navamsha is used specifically in the determination of Amshayu (*Navamshayu*), a standard method of calculation of longevity.
8. It has its special utility in the areas of marriage, relationships, and all that is concerned with these aspects of life.
9. A special ominous navamsha is the sixty-fourth navamsha. This is the navamsha that falls exactly in the eighth house from the natal Moon. Some people consider the sixty-fourth navamsha also from the lagna as well as the Sun.

Results of the Karkamsha

Atma Karaka (AK) is that planet which is the farthest advanced in degrees in any sign. It is

a highly significant planet and its location especially in the navamsha is of paramount importance. The sign in which the AK is placed in the navamsha is known as the Karkamsha. Considering the Karkamsha in the navamsha chart as the lagna, with the remaining planets in their usual navamsha position, gives us the Karkamsha chart. Analysis of the Navamsha chart from the Karkamsha lagna (ignoring the actual navamsha lagna) gives interesting results.

Karkamsha in different rashis

Karkamsha coinciding with different rashis gives the results as follows:

<i>Mesha</i>	:	Trouble from rats and cats; worse if there is malefic aspect.
<i>Vrisha</i>	:	Comfort (benefit!) from quadrupeds (cattle).
<i>Mithuna</i>	:	Skin disease, itching.
<i>Karka</i>	:	Fear of water.
<i>Simba</i>	:	Fear from wild animals.
<i>Kanya</i>	:	Skin disease, obesity, fear of fire.
<i>Tula</i>	:	A trader; one who deals in garments.
<i>Vrishchika</i>	:	Fear from serpents; pain in mother's breast.
<i>Dhanu</i>	:	Fall from a height.
<i>Makara</i>	:	Benefit from watery animals (fish, etc.) and birds.
<i>Kumbha</i>	:	One who engages himself in the construction of water reservoirs, ponds, wells.
<i>Meena</i>	:	Salvation.

Different planets in Karkamsha

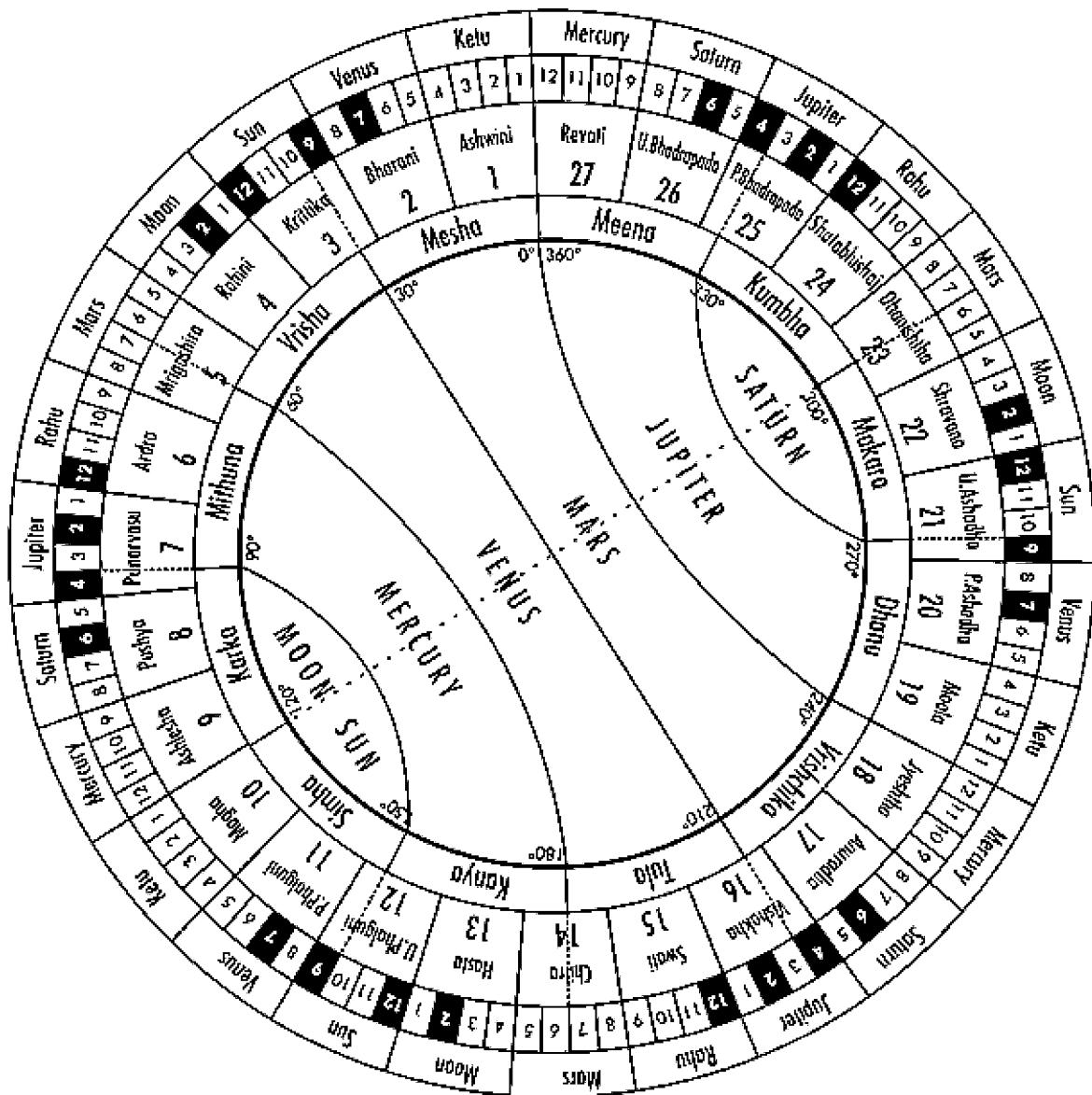
Here are the results of the different planets when they become AK or occupy the Karkamsha lagna (along with the AK).

<i>Sun</i>	:	The Sun in Karkamsha ensures for the native a high status in the service of the ruler.
<i>Moon</i>	:	Learned; enjoys life. Aspect of Venus on this Moon increases the extent of wisdom and enjoyment.
<i>Mars</i>	:	One who carries a weapon; earning from fire-related pursuits; knowledge of liquids (chemicals).
<i>Mercury</i>	:	Adept in sculpting.
<i>Jupiter</i>	:	Engaged in noble deeds; scholarly.
<i>Venus</i>	:	Long-lived, sensuous, serves the ruler.

Saturn	: Engaged in activities appropriate to his status.
Rahu	: A thief; carries weapons; makes implements of iron; versed with the use of poisons.
Ketu	: Dealing with elephants: a thief.
Gulika	: Gulika in Karkamsha lagna aspected by the Moon causes loss of money through theft, or the native is a thief himself.

Pushkara Navamsha

The following navamsha in the different rashis are considered as Pushkara navamsha (figure 4):



Pushkara navamsha

Signs		Navamsha
1. Mesha, Simha, Dhanu	–	7th, 9th
2. Vrisha, Kanya, Makara	–	3rd, 5th
3. Mithuna, Tula, Kumbha	–	6th, 8th
4. Karka, Vrishchika, Meena	–	1st, 3rd

Planets in Pushkara navamshas give good results. The more the number of planets in Pushkara navamsha, the higher the status of the native. In a way, planets in Pushkara navamshas give results equivalent to vargottama planets.

Rashi-Tulya Navamsha

The following is the applicability of this principle.

- Superimpose the navamsha positions of planets on the rashis chart.
- Retain the rashis chart lagna.
- See the houses in the rashis chart that the planets from navamsha occupy.
- Prosperity and happiness if planets populate the good houses of rashis chart.
- Suffering and misery if adverse houses are inhabited.

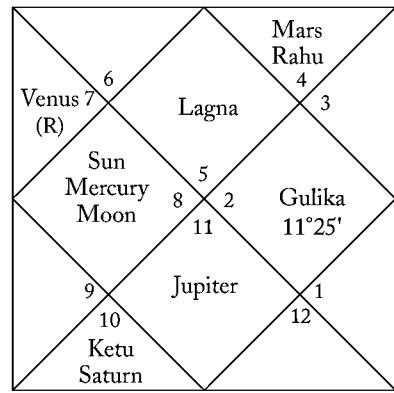
When more planets in the navamsha chart coincide rashis-wise with favourable houses (ken-dras, trikonas, eleventh house, second house) of the natal chart, good results are produced.

Status of planets in navamsha

The planets give their results according to their status in the navamsha, in preference to their status in the rashis chart in case of any discrepancy. If a strong planet in the rashis chart gets debilitated in the navamsha, its dasha proves adverse. Similarly, if on the other hand, a weak planets gains strength in the navamsha, it yields good results. The rashis chart is 'apparent' the navamsha 'real'.

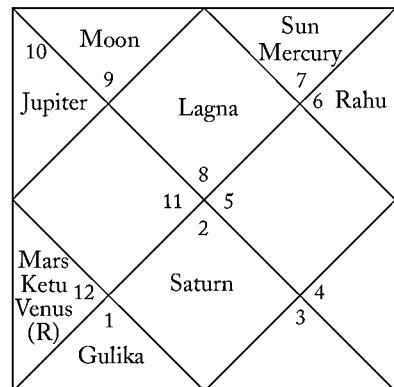
Chart-1 belongs to a female native, born on November 28, 1962, at 1:0 hours IST, at 30°N22', 76°E46'. The Sun as the lagna lord occupies the fourth house, in a friendly sign. This Sun gets debilitated as the tenth lord in the twelfth in the navamsha chart. The native got a serious setback in her professional work with the onset of the Sun dasha (from April 6, 2005 onwards). The Sun is debilitated in the Dashamsha too.

		Gulika 11°25'	
Jupiter	Chart-1 November 28, 1962		Mars Rahu
Ketu Saturn			Lagna
	Sun Mercury Moon	Venus (R)	

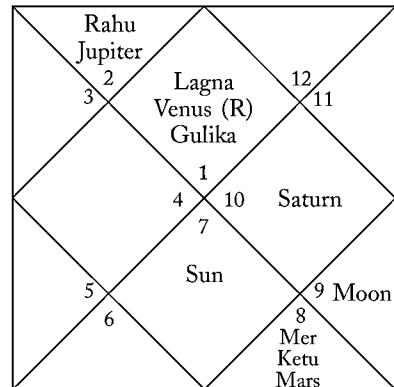


Lagna	24°04'	Mars	26°53'	Venus (R)	19°32'
Sun	11°45'	Mercury	13°06'	Saturn	13°23'
Moon	17°57'	Jupiter	10°55'	Rahu	07°43'

Mars Ketu Venus (R)	Gulika	Saturn	
	Navamsha		
Jupiter			
Moon	Lagna	Sun Mercury	Rahu



	Lagna Venus (R) Gulika	Rahu Jupiter	
	Dashamsha		
Saturn			
Moon	Mercury Ketu Mars	Sun	



4

Dashamamsha

The Dashamsha chart is the tenth house magnified. It appears to us that this varga has not been given enough importance by Parashara. It is likely that the profession or Karma was decided in the days of Parashara primarily according to the lineage of the individual. So not enough stress was required to be given on this aspect. In the world of today, the Dashamsha seems to have attained quite a significance so that, and it is our considered opinion, this chart must be studied in all cases along with the rashi and the navamsha charts.

Ruling deities of the Dashamshas

The ruling deities of the Dashamamshas as mentioned by Parashara appear quite appropriate to a native's inclinations and may even be used in chart rectification. These ruling deities starting from Indra and ending at Ananta rule the ten Dashamshas when the lagna is odd. When the lagna falls in an even sign, the ruling order is reversed (staring from Ananta and ending at Indra). The implied meaning of these deities are given in the accompanying table (next page).

Navamsha and Dashamsha

As hinted above, it is worth while to study both the Navamsha and the Dashamamsha together, along with the rashi chart. In the chart discussed above, the Sun is debilitated both in the Navamsha chart as well as the Dashamsha chart. The dasha of the Sun gave her a setback in her profession. In the Dashamsha, a debilitated Sun aspects the lagna.

Jupiter's aspect on the luminaries

Jupiter's aspect on both the Sun and the Moon, either in the Navamsha or in the Dashamsha chart or in both, has a special significance. Natives who are fortunate enough to have this in their charts tend to rise high in their field of work, earn renown and serve as examples for posterity.

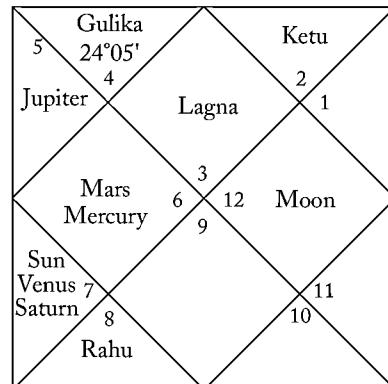
In chart-2 (Bill Gates; October 28, 1955, at 21:05 hours at Seattle, 47°N36'23", 122°W19'51", USA), Jupiter aspects (or associates with!) both the luminaries, in both the Navamsha and the Dashamsha charts.

Ruling Deities of the Dashamsha

1. Indra)इन्द्र : Power, wealth, recognition, overlordship.
2. Agni)अग्नि : Energy, capacity to perform and consume.
3. Yama)यम : Capacity to inflict punishment or death; justice; spirituality.
4. Rakshasa)राक्षस : Raw energy; 'Taamasic' nature.
5. Varuna)वरुण : Expanse; all-encompassing.
6. Vaayu)वायु : Instability; capacity to permeate; interest in a wide range of things.
7. Kubera)कुबेर : Wealth, prosperity.
8. Ishaana)ईशान : Overlordship, prominence; the first amongst the lot.
9. Brahma)ब्रह्म : Creativity, procreation, materialisation.
10. Ananta)अनन्त : Limitlessness; very limited ('zero'); outside the realm of imagination in a positive or a negative sense.

Note: Odd signs: Direct order; Even signs: Reverse order

Moon		Ketu	Lagna
		Gulika 24°05'	
	Chart-2 October, 28 1955		Jupiter
	Rahu	Sun Venus Saturn	Mars Mercury

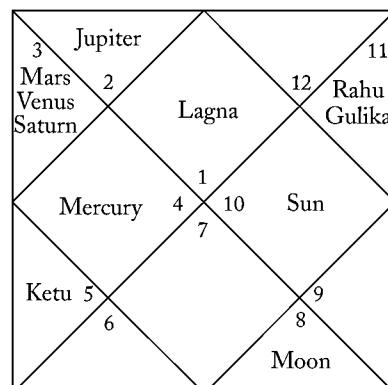


Lagna 22°59'
Sun 11°45'
Moon 14°28'

Mars 16°51'
Mercury 23°19'
Jupiter 04°32'

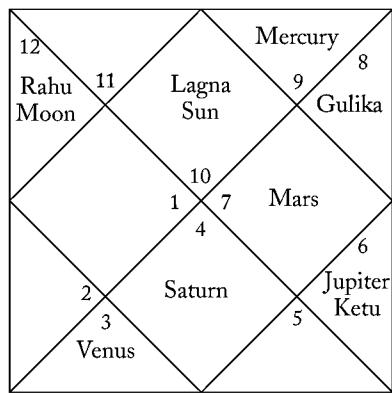
Venus 26°56'
Saturn 28°21'
Rahu 24°54'

	Lagna	Jupiter	Mars Venus Saturn
Rahu Gulika			Mercury
Sun	Navamsha		Ketu
	Moon		



Rahu Moon			Venus
			Saturn
Lagna Sun			
Mercury	Gulika	Mars	Jupiter Ketu

Dashamsha



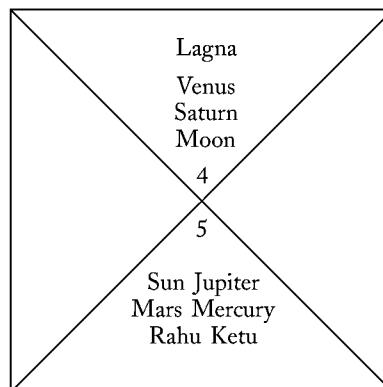
5

The Hora

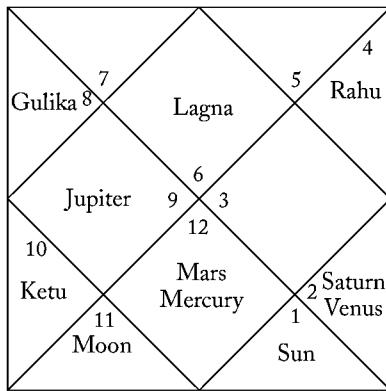
The classical Hora chart considers the position of planets in only two signs, Karka and Simha, the signs of the two luminaries. In case of Chart 2 (Bill Gates) discussed above, the Hora chart (Chart 3) would show that there is a predominance of masculine planets in the Sun's Hora and that of feminine planets in the Moon's Hora. This is considered to be desirable.

The alternate Hora chart appears to be more balanced. The fourth and ninth lords occupy their own houses. The lagna lord, debilitated with a cancellation of debilitation, in the seventh associates with the third (and eighth) lord to aspect the lagna and to highlight the courage and effort involved in the rise of the native. The ninth (and the second) lord associates with the fifth (and the sixth) lord in the ninth house forming a potent yoga for wealth. Saturn also aspects the eleventh lord Moon in the sixth house, one more indication for enough effort involved in the process of acquiring wealth.

Chart-3: Hora Chart



Mars Mercury	Sun	Saturn Venus	
Moon	Chart 3 Alternate Hora Chart		Rahu
Ketu			
Jupiter	Gulika		Lagna



Another important point which is significant here is that the Sun as the twelfth lord is exalted in the eighth house and aspected by a strong Jupiter from the fourth house. This explains the millions that the native has spent on charities the world over.

6

An Overview of the Trimshamsha

Trimshamsha or 'one-thirtieth' of a rashi

Literally, a Trimshamsha means one-thirtieth of a rashi. However, actually it involves the division of a rashi (or 30 degrees) in five unequal parts. Each of these five Trimshamshas in any rashi belongs to a specific planet, from Mars to Saturn. The Trimshamsha stands in contrast with the Hora. Where as only the Sun and the Moon own the Horas, these two luminaries do not own any Trimshamsha. In odd rashis, the five Trimshamshas are owned by Mars, Saturn, Jupiter, Mercury and Venus in this order, and the span of these five Trimshamshas is 5°, 5°, 8°, 7° and 5° respectively. In case of an even rashi, the ownership is reversed so that the five Trimshamshas are ruled by Venus, Mercury, Jupiter, Saturn and Mars, in this order. The span of these Trimshamshas is accordingly reversed, and is 5°, 7°, 8°, 5° and 5° respectively.

The Trimshamsha chart is used to decipher the miseries that a native is destined to suffer. This chart contrasts with the Hora in that, whereas the Hora has only the luminaries as the rulers, in case of the Trimshamsha the luminaries do not figure at all. The Trimshamsha finds special use in medical astrology. Traditionally, the Trimshamsha has also been employed to make judgement of female horoscopes. The stress is usually laid on the decipherment of the character of women through this particular varga chart. It may, however, be used with equal relevance to the charts of male natives.

We shall briefly deal with the Trimshamsha as far as it pertains to the natal lagna, primarily as described by Parashara. According to the sage, the results to be described hereunder apply to the lagna or the Moon, whichever is stronger. The stronger of the lagna and the Moon, in any sign, could fall in the Trimshamsha of any of the five planets (from Mars to Saturn), and on this the results would depend.

1. Lagna/Moon in a sign of Mars

When the stronger of the lagna and the Moon occupies a rashi owned by Mars (Mesha/Vrishchika), and falls in the Trimshamsha of Mars, the girl born is wicked and associates with other men even when young. In the Trimshamsha of Venus, she tends to develop extramarital relations. She is an illusionist if the Trimshamsha is that of Mercury, servile if that of Saturn, and chaste if that of Jupiter.

2. Lagna/Moon in a sign of Mercury

When the stronger of the lagna and the Moon occupies a sign of Mercury, i.e., Mithuna or Kanya, the results of different Trimshamshas are thus: in a Trimshamsha of Mars, deceitful; in a Trimshamsha of Venus, sensual; in that of Mercury, blessed with many qualities; in the one of Saturn, infertile; and in that of Jupiter, saintly.

3. Lagna/Moon in a sign of Venus

When the stronger of the lagna and the Moon occupies a rashi owned by Venus, i.e., Vrisha or Tula, the results of different Trimshamshas are as follows: Trimshamsha of Mars, immoral; Trimshamsha of Venus, virtuous; Trimshamsha of Mercury, highly skilled; Trimshamsha of Saturn, undergoes remarriage; and Trimshamsha of Jupiter, virtuous.

4. Lagna/Moon in the sign of the Moon

Karka is the sign owned by the Moon. The placement of the stronger of the lagna and the Moon in Karka, in a Trimshamsha of Mars, makes the lady self-willed. In a Trimshamsha of Venus, she is immoral; in that of Mercury, she is versed in sculpting; in that of Saturn, a killer of her husband; and in that of Jupiter, blessed with many virtues.

5. Lagna/Moon in the sign of the Sun

Simha is owned by the Sun. The placement of the stronger of the lagna and the Moon in Simha, in a Trimshamsha of Mars, makes the female native an excessive talker, while in a Trimshamsha of Venus she is chaste. In the Trimshamsha of Mercury, she has a masculine appearance; in that of Saturn, fallen; and in that of Jupiter, chaste.

6. Lagna/Moon in a sign of Jupiter

Jupiter owns Dhanu and Meena. With the stronger of the lagna and the Moon occupying a sign of Jupiter, the Trimshamsha of Mars confers on the native numerous virtues. When the Trimshamsha is that of Venus, she is unchaste. In a Trimshamsha of Mercury, she is learned. When the lagna or the Moon falls in a Trimshamsha of Saturn, she is disinterested in sexual union; and when in a Trimshamsha of Jupiter, she is virtuous.

7. Lagna/Moon in a sign of Saturn

When the stronger of the lagna and the Moon falls in a sign of Saturn, i.e., Makara or Kumbha, and its Trimshamsha lord is Mars, the native is servile. She is learned when the Trimshamsha belongs to Venus, and a sinner who sexually associates with wicked individuals when it belongs to Mercury. When the Trimshamsha happens to be owned by Saturn, she associates with a wicked individuals; and when it is owned by Jupiter, she is chaste.

Comments: It will be seen that the classic of Parashara mainly concentrates on the character of women when dealing with the Trimshamsha chart. As we have pointed out earlier, the same principles can be extended to the charts of men. It will also be noted that Trimshamshas of Jupiter generally confer virtue and chastity on the native. Mutual interactions of Mars and

Venus in Trimshamsha enhance the sexuality of a native which may not be as much of a sin in the modern world bathed in the western culture as it was in those ancient times of Parasara. The readers may derive their own conclusions about these aspects.

The results of the lagna and the Moon occupying different signs and falling in the various Trimshamshas may be tabulated below (Table 1).

Table 1: Effects of different rashis and Trimshamsha lords

<i>Trimshamsha</i>	<i>Lagna/Moon in a rashi owned by lord</i>						
	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Mars	Excessive talker	Self-willed	Wicked; immoral	Deceitful	Virtuous	Immoral	Servile
Mercury	Masculine appearance	A sculptor	Illusionist	Many qualities	Learned	Highly skilled	Sexually associates with wicked men
Jupiter	Chaste	Virtuous	Chaste	Saintly	Virtuous	Virtuous	Chaste
Venus	Chaste	Immoral	Extramarital relations	Sensual	Unchaste	Virtuous	Learned
Saturn	Fallen	Killer of her husband	Servile	Infertile	Disinterested in sex	Undergoes remarriage	Sexually associates with wicked men

7

The Shashtyamsha

The Shashtyamsha is the most important of the Varga charts. However, its utility gets limited by the necessity of a very accurate recording of the birth time. The sages have given specific nomenclature to the sixty Shashtyamshas as described below. This material is not in the available editions of the *Brihat Parashara Hora Shastra*, the classic on Vedic astrology, and certainly not there available to the English knowing astrologer. The information given below has been kindly provided by Dr Suresh Chandra Mishra who discovered it in the old hand written version of the BPHS lying amongst the astrological notes of his father.

Key Words for the Shashtis

The Shashtyamsha gives important clues about the nature of an individual and about his profession. It can be used for finer rectification of the birth time. We give below the names of the sixty Shashtyamshas and their implied meanings. It is hoped that this material proves useful to the student of astrology.

1. **Adhyaapaka of the Vedas:** Teacher, preacher, a coach, an instrunctor, having knowledge of the Vedas and related subjects, a Sanskrit scholar, a knower of rituals.
2. **Sevaka:** Servile, a servant, a paid employee, one who waits upon a superior.
3. **Shaastra-Paathaka:** A lecturer or professor, a scholar, having special knowledge of any subject, one immersed in the study of scriptures.
4. **Ashwa-Saadee:** A trainer of horses, a pilot, a driver, a dispatch-rider, controller of wild or domestic animals, a charioteer.
5. **Ibha-Saadee:** A trainer or rider of elephants. Note that the word 'Ibha' means an elephant while 'Ashwa' (vide supra) means a horse.
6. **Lipi-Lekhan-Tatpara:** Adept in writing, an author, a typist, a personal assistant, a record keeper, a reporter, a script writer, an architect.
7. **Manduraa Bandhaka:** The word 'Manduraa' means a stable for horses. Hence, some one connected with stables or horses, a rider, a traffic controller, organizer of games, the race course.
8. **Natya:** An actor, an art director, a stage performer, a showman, a model, a singer or a musician, a playwright or a dramatist.

9. **Deshika:** Astrologer, fortune teller, an analyst, the leader of a team, a director, propounder of a hypo-thesis.
10. **Yaajnika:** A pundit, a family priest or purohit, one performing rituals, convenor of religious or spiritual activities.
11. **Guru:** A preceptor, a religious leader, founder of a new religion, of a high status in a given field of learning.
12. **Daana-Sheela:** Given to charities, working in charitable institutions, a social worker, one who renders material help to the needy.
13. **Trinaka:** Careless, above all worldly desires, a lover of perfumes, dealing with herbs, a botanist.
14. **Graamanee:** A prominent person, the head of an organisation, respected due to his stature, head of a village or a hamlet, having the authority to punish or condone someone.
15. **Vyasanaadhipa:** Immersed in bad habits, one who destroys, working in a calamity preventing department, authorised to demolish, negative thoughts.
16. **Aaraama-Karni:** A florist, a horticulturist, an agriculturist, a botanist, having knowledge of the forests, gardens, herbs and jungle produce, an authority concerned with public conveniences.
17. **Pushpa-Vikraya-Tatpara:** Engaged in selling flowers, a gardener, an interior decorator.
18. **Raaja-Kaarya-Rata:** Busy in carrying out the bidding of the king, a government servant, working on behalf of the state (an ambassador!).
19. **Senaa-Lataa-Pushpa-Phala- Krayee:** Military and paramilitary forces, police, security personnel, dealing in vines, fruits and flowers.
20. **Nritya-Geeta Kushala:** Adept in dance and music, a singer or a dancer.
21. **Taamboola-Phala Vikrayee:** Dealing with betel leaves, fruits and herbs, a chemist.
22. **Nishiddha Vikraya-Kara:** Illegal business, dealing in prohibited objects, criminal approach in profession.
23. **Graamaanaam-Adhikaarakrita:** Headman of a village, a block officer, a district officer, a man of respect in his own village or a group of villages.
24. **Vandee:** Detained or imprisoned, a blind follower, a worker in a political party, one enslaved, engaged in religious rituals.
25. **Deshika:** Same as serial no., 9 vide supra.
26. **Praajna:** Highly educated, learned, intelligent, a scholar.
27. **Dhoopaka:** A blender of perfumes or scents, one who makes incense sticks.
28. **Aushadha-Patu:** One having knowledge of herbs and medicines, a physician, a doctor, a chemist.

29. **Kaayastha-Bahu-Roopa:** Clever in disguise, a mask maker, a supplier of dresses to drama artists, humorous, adept in make-up.
30. **Bhaaraka:** One who carries a load, a coolie, a labourer, a transporter, a driver, a leader amongst workers.
31. **Bhaanda-Vikrayee:** Seller of utensils, a potter, a maker of bottles.
32. **Krishi-Krit:** A farmer, an agriculturist, a land lord, the seller or producer of cereals, one working on the field.
33. **Vanik:** A businessman, a shopkeeper.
34. **Dhaatu-Kaaree:** A metallurgist, dealing in metals, a goldsmith, a blacksmith, related to a steel plant.
35. **Charma-Kaaree:** A dermatologist, running a massage clinic or a beauty saloon, a cobbler, one dealing with leather and leather goods or with animal skins.
36. **Karshaka:** An agriculturist, one who deals with tractors.
37. **Shaastraadhikaaree:** High knowledge of shaastras or scriptures, a learned person, scholarly, a specialist.
38. **Vijnaanee:** Knower of the essence of a subject, a scientist.
39. **Tejaswee:** Brilliant, dashing, adventurous, dictating his own terms.
40. **Ranjaka:** Artist, painter, entertainer, an actor, a colour blender, a designer.
41. **Vanik:** Same as serial no. 33, vide supra.
42. **Veda-Vedaanga-Vit:** One with a good knowledge of the Vedas and other allied subjects.
43. **Shaastrajna:** An authority on a subject.
44. **Bandi-Paathaka:** One engaged in worship or religious rituals.
45. **Graamanee:** See serial no. 14, vide supra.
46. **Adhikaaree:** An officer, a superior authority, an overlord.
47. **Ganaka:** An accountant, a chartered accountant, an astrologer, an analyst, one involved in data collection or in statistics.
48. **Danda-Kaaraka:** A magistrate, a judge, a commissioner, authorized to impose a penalty or punishment.
49. **Maaraka:** A killer, a butcher, working in graveyards, a funeral officer, an army man, one executing a death sentence.
50. **Aendhanaahaari:** One who sells fuel, a wood seller, one dealing in inflammable objects.
51. **Phala-Moolaadi-Vikrayee:** One dealing in vegetables, fruits, grass, plant produce and the like.

52. **Shaanta-Krit:** One responsible for law and order, a controller, a pacifier, one who ensures peace and tranquility.
53. **Swaranakaaree:** A goldsmith, jeweller, a trend setter in fashions.
54. **Krishi-Krit:** Same as serial no. 36, vide supra.
55. **Pala-Vikrayee:** A meat seller, one who supplies packed foods, motel or hotel business.
56. **Yaajaka:** Same as serial no. 10, vide supra.
57. **Adhyaapaka:** Same as serial no. 1, vide supra.
58. **Adhyaksha:** Leader of a party, head of an institution, an administrator, one in authority.
59. **Pratigraha-Para:** Charity, arranging funds and donations, one who himself uses funds raised for charity.
60. **Phali:** Successful, fruitful, a dealer in fruits, a fortune teller.

If must be noted that the meanings of the various key words as given above are the implied, and not the literal, meanings. The readers may be able to expand these further.

Method of Counting

Counting may progress in a direct manner or in a reverse manner, without consideration of the rashis falling in the lagna. Sage Parashara mentions the words 'Krama' and 'Vyutkrama' to indicate the counting in the direct as well as the indirect manner. The relevant line of the shloka is:

क्रमात्पुल्कमतश्चैव षष्ठिः स्यादंशकेषु च ॥

That is: Consider the keyword in the Shashti in the direct as well as the reverse order.

This would give us two choices in each case, one from the direct manner and the other from the reverse manner. One of these would be the most appropriate for the native. Some guidance may be taken from the planetary disposition in the natal chart to match the actual Shashti.

Appendix

Tables for the Vargas are being given here in order to facilitate the construction of the Varga charts.

Table - 1
Hora Chart

Signs →	1	2	3	4	5	6	7	8	9	10	11	12
Degree ↓												
1st 0°-15°	S	M	S	M	S	M	S	M	S	M	S	M
2nd 15°-30°	M	S	M	S	M	S	M	S	M	S	M	S

Table - 2
Alternate Hora Chart

Signs →	1	2	3	4	5	6	7	8	9	10	11	12
Degree ↓												
1st 0°-15°	1	3	5	7	9	11	1	3	5	7	9	11
2nd 15°-30°	2	4	6	8	10	12	2	4	6	8	10	12

Table - 3
Drekkana Chart

Signs →	1	2	3	4	5	6	7	8	9	10	11	12
Drekkana ↓												
1st 0°-10°	1	2	3	4	5	6	7	8	9	10	11	12
2nd 10°-20°	5	6	7	8	9	10	11	12	1	2	3	4
3rd 20°-30°	9	10	11	12	1	2	3	4	5	6	7	8

Table -4
Chaturthamsha Chart

Signs → Chaturthamsha ↓	1	2	3	4	5	6	7	8	9	10	11	12
0°-7°30'	1	2	3	4	5	6	7	8	9	10	11	12
7°30'-15°0'	4	5	6	7	8	9	10	11	12	1	2	3
15°0'-22°30'	7	8	9	10	11	12	1	2	3	4	5	6
22°30'-30°00'	10	11	12	1	2	3	4	5	6	7	8	9

Table -5
Saptamsha Chart

Signs → Saptamsha ↓	1	2	3	4	5	6	7	8	9	10	11	12
1. 04°17'08"	1	8	3	10	5	12	7	2	9	4	11	6
2. 08°34'17"	2	9	4	11	6	1	8	3	10	5	12	7
3. 12°51'25"	3	10	5	12	7	2	9	4	11	6	1	8
4. 17°08'34"	4	11	6	1	8	3	10	5	12	7	2	9
5. 21°25'43"	5	12	7	2	9	4	11	6	1	8	3	10
6. 25°42'51"	6	1	8	3	10	5	12	7	2	9	4	11
7. 30°00'00"	7	2	9	4	11	6	1	8	3	10	5	12

Table -6
Navamsha Chart

Signs → Navamsha ↓	1	2	3	4	5	6	7	8	9	10	11	12
1. 3°20'	1	10	7	4	1	10	7	4	1	10	7	4
2. 6°40'	2	11	8	5	2	11	8	5	2	11	8	5
3. 10°00'	3	12	9	6	3	12	9	6	3	12	9	6
4. 13°20'	4	1	10	7	4	1	10	7	4	1	10	7
5. 16°40'	5	2	11	8	5	2	11	8	5	2	11	8
6. 20°00'	6	3	12	9	6	3	12	9	6	3	12	9
7. 23°20'	7	4	1	10	7	4	1	10	7	4	1	10
8. 26°40'	8	5	2	11	8	5	2	11	8	5	2	11
9. 30°00'	9	6	3	12	9	6	3	12	9	6	3	12

Table - 7
Dashamamsha chart

Signs →	1	2	3	4	5	6	7	8	9	10	11	12
Dashamamsha ↓												
1. 0°- 3°	1	10	3	12	5	2	7	4	9	6	11	8
2. 3°- 6°	2	11	4	1	6	3	8	5	10	7	12	9
3. 6°- 9°	3	12	5	2	7	4	9	6	11	8	1	10
4. 9°-12°	4	1	6	3	8	5	10	7	12	9	2	11
5. 12°-15°	5	2	7	4	9	6	11	8	1	10	3	12
6. 15°-18°	6	3	8	5	10	7	12	9	2	11	4	1
7. 18°-21°	7	4	9	6	11	8	1	10	3	12	5	2
8. 21°-24°	8	5	10	7	12	9	2	11	4	1	6	3
9. 24°-27°	9	6	11	8	1	10	3	12	5	2	7	4
10. 27°-30°	10	7	12	9	2	11	4	1	6	3	8	5

Table - 8
Dwadashamsha chart

Signs →	1	2	3	4	5	6	7	8	9	10	11	12
Dwadashamsha ↓												
1. 0°00'-2°30'	1	2	3	4	5	6	7	8	9	10	11	12
2. 2°30'-5°00'	2	3	4	5	6	7	8	9	10	11	12	1
3. 5°00'- 7°30'	3	4	5	6	7	8	9	10	11	12	1	2
4. 7°30'-10°00'	4	5	6	7	8	9	10	11	12	1	2	3
5. 10°00'-12°30'	5	6	7	8	9	10	11	12	1	2	3	4
6. 12°30'-15°00'	6	7	8	9	10	11	12	1	2	3	4	5
7. 15°00'-17°30'	7	8	9	10	11	12	1	2	3	4	5	6
8. 17°30'-20°00'	8	9	10	11	12	1	2	3	4	5	6	7
9. 20°00'-22°30'	9	10	11	12	1	2	3	4	5	6	7	8
10. 22°30'-25°00'	10	11	12	1	2	3	4	5	6	7	8	9
11. 25°00'-27°30'	11	12	1	2	3	4	5	6	7	8	9	10
12. 27°30'-30°00'	12	1	2	3	4	5	6	7	8	9	10	11

Table-9
Shodashamsha chart

Signs →	1	2	3	4	5	6	7	8	9	10	11	12
Shodashamsha ↓												
1. 0-1°52'30"	1	5	9	1	5	9	1	5	9	1	5	9
2. - 3°45'00"	2	6	10	2	6	10	2	6	10	2	6	10
3. - 5°37'30"	3	7	11	3	7	11	3	7	11	3	7	11
4. - 7°30'00"	4	8	12	4	8	12	4	8	12	4	8	12
5. - 9°22'30"	5	9	1	5	9	1	5	9	1	5	9	1
6. - 11°15'00"	6	10	2	6	10	2	6	10	2	6	10	2
7. - 13°07'30"	7	11	3	7	11	3	7	11	3	7	11	3
8. - 15°00'00"	8	12	4	8	12	4	8	12	4	8	12	4
9. - 16°52'30"	9	1	5	9	1	5	9	1	5	9	1	5
10. - 18°45'00"	10	2	6	10	2	6	10	2	6	10	2	6
11. - 20°37'30"	11	3	7	11	3	7	11	3	7	11	3	7
12. - 22°30'00"	12	4	8	12	4	8	12	4	8	12	4	8
13. - 24°22'30"	1	5	9	1	5	9	1	5	9	1	5	9
14. - 26°15'00"	2	6	10	2	6	10	2	6	10	2	6	10
15. - 28°07'30"	3	7	11	3	7	11	3	7	11	3	7	11
16. - 30°00'00"	4	8	12	4	8	12	4	8	12	4	8	12

Table - 10
Vimshamsha chart

Signs → Vimshamsha ↓	1	2	3	4	5	6	7	8	9	10	11	12
1. 0°00'- 1°30'	1	9	5	1	9	5	1	9	5	1	9	5
2. 1°30'- 3°00'	2	10	6	2	10	6	2	10	6	2	10	6
3. 3°00'- 4°30'	3	11	7	3	11	7	3	11	7	3	11	7
4. 4°30'- 6°00'	4	12	8	4	12	8	4	12	8	4	12	8
5. 6°00'- 7°30'	5	1	9	5	1	9	5	1	9	5	1	9
6. 7°30'- 9°00'	6	2	10	6	2	10	6	2	10	6	2	10
7. 9°00'-10°30'	7	3	11	7	3	11	7	3	11	7	3	11
8. 10°30'-12°00'	8	4	12	8	4	12	8	4	12	8	4	12
9. 12°00'-13°30'	9	5	1	9	5	1	9	5	1	9	5	1
10. 13°30'-15°00'	10	6	2	10	6	2	10	6	2	10	6	2
11. 15°00'-16°30'	11	7	3	11	7	3	11	7	3	11	7	3
12. 16°30'-18°00'	12	8	4	12	8	4	12	8	4	12	8	4
13. 18°00'-19°30'	1	9	5	1	9	5	1	9	5	1	9	5
14. 19°30'-21°00'	2	10	6	2	10	6	2	10	6	2	10	6
15. 21°00'-22°30'	3	11	7	3	11	7	3	11	7	3	11	7
16. 22°30'-24°00'	4	12	8	4	12	8	4	12	8	4	12	8
17. 24°00'-25°30'	5	1	9	5	1	9	5	1	9	5	1	9
18. 25°30'-27°00'	6	2	10	6	2	10	6	2	10	6	2	10
19. 27°00'-28°30'	7	3	11	7	3	11	7	3	11	7	3	11
20. 28°30'-30°00'	8	4	12	8	4	12	8	4	12	8	4	12

Table - 11
Chaturvimshamsha chart

Signs → Chaturvimshamsha ↓	1	2	3	4	5	6	7	8	9	10	11	12
1. $0^{\circ}00'$ - $1^{\circ}15'$	5	4	5	4	5	4	5	4	5	4	5	4
2. $1^{\circ}15'$ - $2^{\circ}30'$	6	5	6	5	6	5	6	5	6	5	6	5
3. $2^{\circ}30'$ - $3^{\circ}45'$	7	6	7	6	7	6	7	6	7	6	7	6
4. $3^{\circ}45'$ - $5^{\circ}00'$	8	7	8	7	8	7	8	7	8	7	8	7
5. $5^{\circ}00'$ - $6^{\circ}15'$	9	8	9	8	9	8	9	8	9	8	9	8
6. $6^{\circ}15'$ - $7^{\circ}30'$	10	9	10	9	10	9	10	9	10	9	10	9
7. $7^{\circ}30'$ - $8^{\circ}45'$	11	10	11	10	11	10	11	10	11	10	11	10
8. $8^{\circ}45'$ - $10^{\circ}00'$	12	11	12	11	12	11	12	11	12	11	12	11
9. $10^{\circ}00'$ - $11^{\circ}15'$	1	12	1	12	1	12	1	12	1	12	1	12
10. $11^{\circ}15'$ - $12^{\circ}30'$	2	1	2	1	2	1	2	1	2	1	2	1
11. $12^{\circ}30'$ - $13^{\circ}45'$	3	2	3	2	3	2	3	2	3	2	3	2
12. $13^{\circ}45'$ - $15^{\circ}00'$	4	3	4	3	4	3	4	3	4	3	4	3
13. $15^{\circ}00'$ - $16^{\circ}15'$	5	4	5	4	5	4	5	4	5	4	5	4
14. $16^{\circ}15'$ - $17^{\circ}30'$	6	5	6	5	6	5	6	5	6	5	6	5
15. $17^{\circ}30'$ - $18^{\circ}45'$	7	6	7	6	7	6	7	6	7	6	7	6
16. $18^{\circ}45'$ - $20^{\circ}00'$	8	7	8	7	8	7	8	7	8	7	8	7
17. $20^{\circ}00'$ - $21^{\circ}15'$	9	8	9	8	9	8	9	8	9	8	9	8
18. $21^{\circ}15'$ - $22^{\circ}30'$	10	9	10	9	10	9	10	9	10	9	10	9
19. $22^{\circ}30'$ - $23^{\circ}45'$	11	10	11	10	11	10	11	10	11	10	11	10
20. $23^{\circ}45'$ - $25^{\circ}00'$	12	11	12	11	12	11	12	11	12	11	12	11
21. $25^{\circ}00'$ - $26^{\circ}15'$	1	12	1	12	1	12	1	12	1	12	1	12
22. $26^{\circ}15'$ - $27^{\circ}30'$	2	1	2	1	2	1	2	1	2	1	2	1
23. $27^{\circ}30'$ - $28^{\circ}45'$	3	2	3	2	3	2	3	2	3	2	3	2
24. $28^{\circ}45'$ - $30^{\circ}00'$	4	3	4	3	4	3	4	3	4	3	4	3

Table - 12
Bhamsha chart

Signs →	1	2	3	4	5	6	7	8	9	10	11	12
Bhamsha ↓												
1. 0 - 1°06'40"	1	4	7	10	1	4	7	10	1	4	7	10
2. - 2°13'20"	2	5	8	11	2	5	8	11	2	5	8	11
3. - 3°20'00"	3	6	9	12	3	6	9	12	3	6	9	12
4. - 4°26'40"	4	7	10	1	4	7	10	1	4	7	10	1
5. - 5°33'20"	5	8	11	2	5	8	11	2	5	8	11	2
6. - 6°40'00"	6	9	12	3	6	9	12	3	6	9	12	3
7. - 7°46'40" 7	10	1	4	7	10	1	4	7	10	1	4	
8. - 8°53'20" 8	11	2	5	8	11	2	5	8	11	2	5	
9. -10°00'00" 9	12	3	6	9	12	3	6	9	12	3	6	
10. -11°06'40" 10	1	4	7	10	1	4	7	10	1	4	7	
11. -12°13'20" 11	2	5	8	11	2	5	8	11	2	5	8	
12. -13°20'00" 12	3	6	9	12	3	6	9	12	3	6	9	
13. -14°26'40" 1	4	7	10	1	4	7	10	1	4	7	10	
14. -15°33'20" 2	5	8	11	2	5	8	11	2	5	8	11	
15. -16°40'00" 3	6	9	12	3	6	9	12	3	6	9	12	
16. -17°46'40" 4	7	10	1	4	7	10	1	4	7	10	1	
17. -18°53'20" 5	8	11	2	5	8	11	2	5	8	11	2	
18. -20°00'00" 6	9	12	3	6	9	12	3	6	9	12	3	
19. -21°06'40" 7	10	1	4	7	10	1	4	7	10	1	4	
20. -22°13'20" 8	11	2	5	8	11	2	5	8	11	2	5	
21. -23°20'00" 9	12	3	6	9	12	3	6	9	12	3	6	
22. -24°26'40" 10	1	4	7	10	1	4	7	10	1	4	7	
23. -25°33'20" 11	2	5	8	11	2	5	8	11	2	5	8	
24. -26°40'00" 12	3	6	9	12	3	6	9	12	3	6	9	
25. -27°46'40" 1	4	7	10	1	4	7	10	1	4	7	10	
26. -28°53'20" 2	5	8	11	2	5	8	11	2	5	8	11	
27. -30°00'00" 3	6	9	12	3	6	9	12	3	6	9	12	

Table - 13
Trimshamsha Chart

Trimshamsha ↓	ODD Signs (1, 3, 5, 7, 9, 11)			EVEN Signs (2, 4, 6, 8, 10, 12)		
	Degrees	Lord	Degrees	Lord		
1.	0-5	Mars		0-5	Venus	
2.	5-10	Saturn		5-12	Mercury	
3.	10-18	Jupiter		12-20	Jupiter	
4.	18-25	Mercury		20-25	Saturn	
5.	25-30	Venus		25-30	Mars	

Table - 14
Khavedamsha chart

Signs →	1	2	3	4	5	6	7	8	9	10	11	12
Khavedamsha ↓												
1. 00°00'-00°45'	1	7	1	7	1	7	1	7	1	7	1	7
2. 00°45'-01°30'	2	8	2	8	2	8	2	8	2	8	2	8
3. 01°30'-02°15'	3	9	3	9	3	9	3	9	3	9	3	9
4. 02°15'-03°00'	4	10	4	10	4	10	4	10	4	10	4	10
5. 03°00'-03°45'	5	11	5	11	5	11	5	11	5	11	5	11
6. 03°45'-04°30'	6	12	6	12	6	12	6	12	6	12	6	12
7. 04°30'-05°15'	7	1	7	1	7	1	7	1	7	1	7	1
8. 05°15'-06°00'	8	2	8	2	8	2	8	2	8	2	8	2
9. 06°00'-06°45'	9	3	9	3	9	3	9	3	9	3	9	3
10. 06°45'-07°30'	10	4	10	4	10	4	10	4	10	4	10	4
11. 07°30'-08°15'	11	5	11	5	11	5	11	5	11	5	11	5
12. 08°15'-09°00'	12	6	12	6	12	6	12	6	12	6	12	6
13. 09°00'-09°45'	1	7	1	7	1	7	1	7	1	7	1	7
14. 09°45'-10°30'	2	8	2	8	2	8	2	8	2	8	2	8
15. 10°30'-11°15'	3	9	3	9	3	9	3	9	3	9	3	9
16. 11°15'-12°00'	4	10	4	10	4	10	4	10	4	10	4	10
17. 12°00'-12°45'	5	11	5	11	5	11	5	11	5	11	5	11
18. 12°45'-13°30'	6	12	6	12	6	12	6	12	6	12	6	12
19. 13°30'-14°15'	7	1	7	1	7	1	7	1	7	1	7	1

Signs → Khavedamsha ↓	1	2	3	4	5	6	7	8	9	10	11	12
20. $14^{\circ}15' - 15^{\circ}00'$	8	2	8	2	8	2	8	2	8	2	8	2
21. $15^{\circ}00' - 15^{\circ}45'$	9	3	9	3	9	3	9	3	9	3	9	3
22. $15^{\circ}45' - 16^{\circ}30'$	10	4	10	4	10	4	10	4	10	4	10	4
23. $16^{\circ}30' - 17^{\circ}15'$	11	5	11	5	11	5	11	5	11	5	11	5
24. $17^{\circ}15' - 18^{\circ}00'$	12	6	12	6	12	6	12	6	12	6	12	6
25. $18^{\circ}00' - 18^{\circ}45'$	1	7	1	7	1	7	1	7	1	7	1	7
26. $18^{\circ}45' - 19^{\circ}30'$	2	8	2	8	2	8	2	8	2	8	2	8
27. $19^{\circ}30' - 20^{\circ}15'$	3	9	3	9	3	9	3	9	3	9	3	9
28. $20^{\circ}15' - 21^{\circ}00'$	4	10	4	10	4	10	4	10	4	10	4	10
29. $21^{\circ}00' - 21^{\circ}45'$	5	11	5	11	5	11	5	11	5	11	5	11
30. $21^{\circ}45' - 22^{\circ}30'$	6	12	6	12	6	12	6	12	6	12	6	12
31. $22^{\circ}30' - 23^{\circ}15'$	7	1	7	1	7	1	7	1	7	1	7	1
32. $23^{\circ}15' - 24^{\circ}00'$	8	2	8	2	8	2	8	2	8	2	8	2
33. $24^{\circ}00' - 24^{\circ}45'$	9	3	9	3	9	3	9	3	9	3	9	3
34. $24^{\circ}45' - 25^{\circ}30'$	10	4	10	4	10	4	10	4	10	4	10	4
35. $25^{\circ}30' - 26^{\circ}15'$	11	5	11	5	11	5	11	5	11	5	11	5
36. $26^{\circ}15' - 27^{\circ}00'$	12	6	12	6	12	6	12	6	12	6	12	6
37. $27^{\circ}00' - 27^{\circ}45'$	1	7	1	7	1	7	1	7	1	7	1	7
38. $27^{\circ}45' - 28^{\circ}30'$	2	8	2	8	2	8	2	8	2	8	2	8
39. $28^{\circ}30' - 29^{\circ}15'$	3	9	3	9	3	9	3	9	3	9	3	9
40. $29^{\circ}15' - 30^{\circ}00'$	4	10	4	10	4	10	4	10	4	10	4	10

Table - 15
Akshavedamsha chart

Signs →	1	2	3	4	5	6	7	8	9	10	11	12
Akshavedamsha ↓												
1. 00°00'-00°40'	1	5	9	1	5	9	1	5	9	1	5	9
2. 00°40'-01°20'	2	6	10	2	6	10	2	6	10	2	6	10
3. 01°20'-02°00'	3	7	11	3	7	11	3	7	11	3	7	11
4. 02°00'-02°40'	4	8	12	4	8	12	4	8	12	4	8	12
5. 02°40'-03°20'	5	9	1	5	9	1	5	9	1	5	9	1
6. 03°20'-04°00'	6	10	2	6	10	2	6	10	2	6	10	2
7. 04°00'-04°40'	7	11	3	7	11	3	7	11	3	7	11	3
8. 04°40'-05°20'	8	12	4	8	12	4	8	12	4	8	12	4
9. 05°20'-06°00'	9	1	5	9	1	5	9	1	5	9	1	5
10. 06°00'-06°40'	10	2	6	10	2	6	10	2	6	10	2	6
11. 06°40'-07°20'	11	3	7	11	3	7	11	3	7	11	3	7
12. 07°20'-08°00'	12	4	8	12	4	8	12	4	8	12	4	8
13. 08°00'-08°40'	1	5	9	1	5	9	1	5	9	1	5	9
14. 08°40'-09°20'	2	6	10	2	6	10	2	6	10	2	6	10
15. 09°20'-10°00'	3	7	11	3	7	11	3	7	11	3	7	11
16. 10°00'-10°40'	4	8	12	4	8	12	4	8	12	4	8	12
17. 10°40'-11°20'	5	9	1	5	9	1	5	9	1	5	9	1
18. 11°20'-12°00'	6	10	2	6	10	2	6	10	2	6	10	2
19. 12°00'-12°40'	7	11	3	7	11	3	7	11	3	7	11	3
20. 12°40'-13°20'	8	12	4	8	12	4	8	12	4	8	12	4
21. 13°20'-14°00'	9	1	5	9	1	5	9	1	5	9	1	5
22. 14°00'-14°40'	10	2	6	10	2	6	10	2	6	10	2	6
23. 14°40'-15°20'	11	3	7	11	3	7	11	3	7	11	3	7
24. 15°20'-16°00'	12	4	8	12	4	8	12	4	8	12	4	8
25. 16°00'-16°40'	1	5	9	1	5	9	1	5	9	1	5	9
26. 16°40'-17°20'	2	6	10	2	6	10	2	6	10	2	6	10
27. 17°20'-18°00'	3	7	11	3	7	11	3	7	11	3	7	11

Signs →	1	2	3	4	5	6	7	8	9	10	11	12
Akshavedamsha ↓												
28. $18^{\circ}00' - 18^{\circ}40'$	4	8	12	4	8	12	4	8	12	4	8	12
29. $18^{\circ}40' - 19^{\circ}20'$	5	9	1	5	9	1	5	9	1	5	9	1
30. $19^{\circ}20' - 20^{\circ}00'$	6	10	2	6	10	2	6	10	2	6	10	2
31. $20^{\circ}00' - 20^{\circ}40'$	7	11	3	7	11	3	7	11	3	7	11	3
32. $20^{\circ}40' - 21^{\circ}20'$	8	12	4	8	12	4	8	12	4	8	12	4
33. $21^{\circ}20' - 22^{\circ}00'$	9	1	5	9	1	5	9	1	5	9	1	5
34. $22^{\circ}00' - 22^{\circ}40'$	10	2	6	10	2	6	10	2	6	10	2	6
35. $22^{\circ}40' - 23^{\circ}20'$	11	3	7	11	3	7	11	3	7	11	3	7
36. $23^{\circ}20' - 24^{\circ}00'$	12	4	8	12	4	8	12	4	8	12	4	8
37. $24^{\circ}00' - 24^{\circ}40'$	1	5	9	1	5	9	1	5	9	1	5	9
38. $24^{\circ}40' - 25^{\circ}20'$	2	6	10	2	6	10	2	6	10	2	6	10
39. $25^{\circ}20' - 26^{\circ}00'$	3	7	11	3	7	11	3	7	11	3	7	11
40. $26^{\circ}00' - 26^{\circ}40'$	4	8	12	4	8	12	4	8	12	4	8	12
41. $26^{\circ}40' - 27^{\circ}20'$	5	9	1	5	9	1	5	9	1	5	9	1
42. $27^{\circ}20' - 28^{\circ}00'$	6	10	2	6	10	2	6	10	2	6	10	2
43. $28^{\circ}00' - 28^{\circ}40'$	7	11	3	7	11	3	7	11	3	7	11	3
44. $28^{\circ}40' - 29^{\circ}20'$	8	12	4	8	12	4	8	12	4	8	12	4
45. $29^{\circ}20' - 30^{\circ}00'$	9	1	5	9	1	5	9	1	5	9	1	5

Table - 16
Shashtyamsha Chart

Signs →	1	2	3	4	5	6	7	8	9	10	11	12
Shashtyamsha ↓												
1. 00°00'-00°30'	1	2	3	4	5	6	7	8	9	10	11	12
2. 00°30'-01°00'	2	3	4	5	6	7	8	9	10	11	12	1
3. 01°00'-01°30'	3	4	5	6	7	8	9	10	11	12	1	2
4. 01°30'-02°00'	4	5	6	7	8	9	10	11	12	1	2	3
5. 02°00'-02°30'	5	6	7	8	9	10	11	12	1	2	3	4
6. 02°30'-03°00'	6	7	8	9	10	11	12	1	2	3	4	5
7. 03°00'-03°30'	7	8	9	10	11	12	1	2	3	4	5	6
8. 03°30'-04°00'	8	9	10	11	12	1	2	3	4	5	6	7
9. 04°00'-04°30'	9	10	11	12	1	2	3	4	5	6	7	8
10. 04°30'-05°00'	10	11	12	1	2	3	4	5	6	7	8	9
11. 05°00'-05°30'	11	12	1	2	3	4	5	6	7	8	9	10
12. 05°30'-06°00'	12	1	2	3	4	5	6	7	8	9	10	11
13. 06°00'-06°30'	1	2	3	4	5	6	7	8	9	10	11	12
14. 06°30'-07°00'	2	3	4	5	6	7	8	9	10	11	12	1
15. 07°00'-07°30'	3	4	5	6	7	8	9	10	11	12	1	2
16. 07°30'-08°00'	4	5	6	7	8	9	10	11	12	1	2	3
17. 08°00'-08°30'	5	6	7	8	9	10	11	12	1	2	3	4
18. 08°30'-09°00'	6	7	8	9	10	11	12	1	2	3	4	5
19. 09°00'-09°30'	7	8	9	10	11	12	1	2	3	4	5	6
20. 09°30'-10°00'	8	9	10	11	12	1	2	3	4	5	6	7
21. 10°00'-10°30'	9	10	11	12	1	2	3	4	5	6	7	8
22. 10°30'-11°00'	10	11	12	1	2	3	4	5	6	7	8	9
23. 11°00'-11°30'	11	12	1	2	3	4	5	6	7	8	9	10
24. 11°30'-12°00'	12	1	2	3	4	5	6	7	8	9	10	11
25. 12°00'-12°30'	1	2	3	4	5	6	7	8	9	10	11	12
26. 12°30'-13°00'	2	3	4	5	6	7	8	9	10	11	12	1
27. 13°00'-13°30'	3	4	5	6	7	8	9	10	11	12	1	2
28. 13°30'-14°00'	4	5	6	7	8	9	10	11	12	1	2	3
29. 14°00'-14°30'	5	6	7	8	9	10	11	12	1	2	3	4
30. 14°30'-15°00'	6	7	8	9	10	11	12	1	2	3	4	5

Signs →	1	2	3	4	5	6	7	8	9	10	11	12
Shashtyamsha ↓												
31. 15°00'-15°30'	7	8	9	10	11	12	1	2	3	4	5	6
32. 15°30'-16°00'	8	9	10	11	12	1	2	3	4	5	6	7
33. 16°00'-16°30'	9	10	11	12	1	2	3	4	5	6	7	8
34. 16°30'-17°00'	10	11	12	1	2	3	4	5	6	7	8	9
35. 17°00'-17°30'	11	12	1	2	3	4	5	6	7	8	9	10
36. 17°30'-18°00'	12	1	2	3	4	5	6	7	8	9	10	11
37. 18°00'-18°30'	1	2	3	4	5	6	7	8	9	10	11	12
38. 18°30'-19°00'	2	3	4	5	6	7	8	9	10	11	12	1
39. 19°00'-19°30'	3	4	5	6	7	8	9	10	11	12	1	2
40. 19°30'-20°00'	4	5	6	7	8	9	10	11	12	1	2	3
41. 20°00'-20°30'	5	6	7	8	9	10	11	12	1	2	3	4
42. 20°30'-21°00'	6	7	8	9	10	11	12	1	2	3	4	5
43. 21°00'-21°30'	7	8	9	10	11	12	1	2	3	4	5	6
44. 21°30'-22°00'	8	9	10	11	12	1	2	3	4	5	6	7
45. 22°00'-22°30'	9	10	11	12	1	2	3	4	5	6	7	8
46. 22°30'-23°00'	10	11	12	1	2	3	4	5	6	7	8	9
47. 23°00'-23°30'	11	12	1	2	3	4	5	6	7	8	9	10
48. 23°30'-24°00'	12	1	2	3	4	5	6	7	8	9	10	11
49. 24°00'-24°30'	1	2	3	4	5	6	7	8	9	10	11	12
50. 24°30'-25°00'	2	3	4	5	6	7	8	9	10	11	12	1
51. 25°00'-25°30'	3	4	5	6	7	8	9	10	11	12	1	2
52. 25°30'-26°00'	4	5	6	7	8	9	10	11	12	1	2	3
53. 26°00'-26°30'	5	6	7	8	9	10	11	12	1	2	3	4
54. 26°30'-27°00'	6	7	8	9	10	11	12	1	2	3	4	5
55. 27°00'-27°30'	7	8	9	10	11	12	1	2	3	4	5	6
56. 27°30'-28°00'	8	9	10	11	12	1	2	3	4	5	6	7
57. 28°00'-28°30'	9	10	11	12	1	2	3	4	5	6	7	8
58. 28°30'-29°00'	10	11	12	1	2	3	4	5	6	7	8	9
59. 29°00'-29°30'	11	12	1	2	3	4	5	6	7	8	9	10
60. 29°30'-30°00	12	1	2	3	4	5	6	7	8	9	10	11

Tables for the Shashtamsha (one-sixth division) and Ashtamamsha (one-eighth division) are being appended here just for the sake of completion. They are not from Parashara and find their use in the Tajika system only. Some people use them in medical astrology. More research is needed before we can recommend them for such use.

Table - 17
Shashtamsha Chart

Sl.	Signs →	1	2	3	4	5	6	7	8	9	10	11	12
No.	Shashtamsha ↓												
1.	0°- 5°	1	7	1	7	1	7	1	7	1	7	1	7
2.	5°-10°	2	8	2	8	2	8	2	8	2	8	2	8
3.	10°-15°	3	9	3	9	3	9	3	9	3	9	3	9
4.	15°-20°	4	10	4	10	4	10	4	10	4	10	4	10
5.	20°-25°	5	11	5	11	5	11	5	11	5	11	5	11
6.	25°-30°	6	12	6	12	6	12	6	12	6	12	6	12

Note: The 1st Shashtamsha in odd signs starts from Aries and in even signs from Libra.

Table - 18
Ashtamamsha Chart

Sl.	Signs →	1	2	3	4	5	6	7	8	9	10	11	12
No.	Ashtamamsha ↓												
1.	3°45'	1	9	5	1	9	5	1	9	5	1	9	5
2.	7°30'	2	10	6	2	10	6	2	10	6	2	10	6
3.	11°15'	3	11	7	3	11	7	3	11	7	3	11	7
4.	15°0'	4	12	8	4	12	8	4	12	8	4	12	8
5.	18°45'	5	1	9	5	1	9	5	1	9	5	1	9
6.	22°30'	6	2	10	6	2	10	6	2	10	6	2	10
7.	26°15'	7	3	11	7	3	11	7	3	11	7	3	11
8.	30°0'	8	4	12	8	4	12	8	4	12	8	4	12